

Questions and Answers
Concerning

al-Hijrah

Emigrating to the
lands of Islaam

by

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translated by

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Questions and Answers Concerning as-Sajjidah

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**With the name of Allaah. The Most Merciful. The Bestower
of Mercy.**

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Translator's Introduction



Verily, all praise is due to Allaah, we praise Him, and seek His aid, and ask for His forgiveness. We seek refuge in Allaah from the evil of our souls, and from our evil deeds. He who Allaah guides is truly guided, and he who Allaah misguides, no one can guide him. I bear witness that there is no deity who deserves to be worshipped except Allaah, alone, without any partner, and I bear witness that Muhammad is His slave and messenger.

To Proceed: Before the reader, are questions and answers on an extremely important topic that directly faces the Muslims in the West - the topic of *Al-Hijrah*. These questions and answers have been transcribed from audio tape then translated for the benefit of the English speaking Muslims. These questions were answered by our beloved Shaykh, 'Abdur Rahmaan Ibn Umar al-'Adanee. Ash-Shaykh 'Abdur Rahmaan is from the students of the Imaam, the reviver of the Sunnah, Muqbil Ibn Haadee al-Waadi'ee (*Rahimahullaah*). Imaam al-Waadi'ee mentioned Ash-Shaykh 'Abdur Rahmaan in his autobiography first published eight years ago in the year 1417AH and said about him, "He has become a source for his brothers to refer to in various sciences." The Imaam also mentioned Ash-Shaykh 'Abdur Rahmaan in his farewell advice to be amongst the Scholars whom, if a problem

were to befall the people of the Sunnah in Yemen, they should meet with to deal with it. Also, the successor to the Imaam, the beloved Shaykh Yahya Ibn 'Ali al-Hajooree mentioned Ash-Shaykh 'Abdur Rahmaan in his book '*At-Tabaqaat*' to be amongst the Major Scholars in Yemen and described him as, "a person of sound intellect, Allaah has given him much good from the knowledge along with humbleness and much good character and firmness upon the Sunnah." I ask Allaah, the Exalted, to reward Ash-Shaykh 'Abdur Rahmaan with good, and bless him for taking time out to answer these important questions.

Abu 'Abdur Rahmaan 'Abdullaah MacPhee
Daarul-Hadeeth
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Author's Introduction



All praise is due to Allaah, Lord of all that exists. I bear witness that there is no deity who deserves to be worshipped except Allaah, alone, without any partner, and I bear witness that Muhammad is His slave and His messenger, may the peace and blessings of Allaah be upon him and his family and his companions.

To Proceed: These are a group of questions that our brothers from France, may Allaah protect them, have brought forward about the issue of making *hijrah* to Allaah, for the sake of Allaah ('Azza Wa Jall) from the lands of disbelief to the lands of Islaam. We ask Allaah (*Subhaanahu Wa Ta'ala*) that He help us answer them, and that He grant us the success and the proper answers when answering, and that He bring about benefit with the answers, and that He correct all of our intentions.

Question 1: The definition of *Al-Hijrah*, its ruling and its wisdom



Our brothers, may Allaah protect them, say, “What is the definition of *Al-Hijrah* linguistically and in Islaamic law, and what is its ruling, and what is the wisdom in it being legislated?”

The Answer:

Al-Hijrah linguistically means to leave, and *bijrah* to something means to move to it while leaving other than it. Al-Azharee has mentioned that the original meaning of *Al-Hijrah* is the Bedouin's departure from the nomadic region to go to the city and reside there.

As for its definition in Islaamic law, *Al-Hijrah* in Islaamic law is to leave the land of disbelief to go to the land of Islaam out of fear of tribulation, and to seek the ability to perform the *deen* (religion of Islaam). This is the definition of *Al-Hijrah* in Islaamic law specifically, otherwise, in reality, the definition of *Al-Hijrah* is as Ibnul-Mulaqqin said in the explanation of '*Al-Umdah*', “Leaving that which Allaah (*'Azza Wa Jall*) dislikes for that which He loves.”

In this last definition is an explanation of the reality of *Al-Hijrah*. The *hijrah* of deeds is included in this definition. Meaning, to leave off sins and disobedient acts, as has come in his (*Sallallaahu 'Alayhi Wa Sallam*) statement, **“The Muslim is he who the Muslims are safe from his tongue and his hand, and the *Mubaajir* is he who leaves off that which Allaah has prohibited.”** As reported in the two *Saheehs*, from the *hadeeth* of 'Abdullaah Ibn 'Amr Ibn al-'Aas.

Also, the specific *hijrah* which is our topic of discussion is included in this definition that Ibnul-Mulaqqin has mentioned because the act of a Muslim leaving the land of disbelief in which he is not able to worship Allaah, nor is he able to openly perform his *deen*, this is something beloved to Allaah ('Azza Wa Jall).

As for the ruling of *Al-Hijrah* is concerned, *Al-Hijrah* is obligatory upon whoever is not able to worship Allaah ('Azza Wa Jall) and perform that which Allaah has made obligatory upon him from the rituals of Islaam, nor is he able to openly perform his *deen*, and along with that he is able to make *hijrah*. So this person, in regards to him, it is obligatory. *Al-Hijrah* in regards to this person who is upon the previous description is obligatory, so he can flee with his *deen* from the tribulations, and so he can seek the ability to perform the *deen*.

As for he who is able to perform that which Allaah has made obligatory upon him, and is able to openly perform his *deen*, and show pride in it, and along with that he feels safe for his *deen* and for himself from the tribulations, then *Al-Hijrah* with regards to him is *Mustahab* (highly recommended), so he can put himself in a position where he has the ability to perform *Jibaad* against the disbelievers, and so he can increase the masses of the Muslims and support them, and also so he can free himself from looking at the abominations amongst the disbelievers.

Therefore, *Al-Hijrah* is of two categories, obligatory in one circumstance and highly recommended in another circumstance.

The proof that it is obligatory under the first circumstance is the statement of Allaah ('Azza WaJall):

﴿إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَالِمِيَّةٍ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً كُنَّا مُسْتَضْعِفِينَ فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا إِلَّا فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ١٧ أَلْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ

حِيلَةٌ وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأَوْلَئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ

وَكَانَ اللَّهُ عَفُوا غَفُورًا ﴿٩٩﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth.’ They (angels) say: ‘Was not the earth of Allaah spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allaah will forgive them, and Allaah is Ever Oft Pardoning, Oft-Forgiving.” - An-Nisaa

(4):97-99

Ibn Katheer (*Rahimahullaahu Ta'ala*) said in the explanation of this verse, “This noble verse is general for everyone who resides amongst the polytheists while he is able to make *hijrah* and he is not able to perform his *deen*, and so, he is wronging himself and committing something forbidden by *Ijmaa'* (universal agreement of the Scholars) and by the explicit evidence of this verse.”

Therefore, whoever does not leave the lands of disbelief while he is able to leave, and while he is not able to perform the *deen*, nor openly perform the *deen* and announce this *deen* and show pride in it, then he, and Allaah's refuge is sought, if he dies, he dies as a sinner committing a major sin.

As for the question, "When is it highly recommended?" As you have heard, it is highly recommended if he is able to perform the *deen*, and worship Allaah, and openly perform the rituals along with him feeling safe for himself from tribulations in his *deen* and in his own self, and this is something which is almost impossible, that the Muslim in those lands of disbelief feels safe for himself from tribulation, and Allaah willing, a discussion about this topic, the condition for residing in the lands of the disbelievers, will come. Also, more than one Scholar has reported *Ijmaa'* that it is obligatory to make *bijrah* when the Muslim is not able to perform the *deen* and openly perform the rituals.

As for the wisdom in the legislation of *Al-Hijrah*, the answer to that is because the Muslims in the beginning of Islaam were few and in a state of weakness, and they were harassed and tortured by their own people. Some of them would undergo torture then leave their *deen*, so *Al-Hijrah* was legislated for them so they could be protected from tribulations in their *deen*.

Also, the Muslims in Madeenah, at first, were few and in a state of weakness, so it was made obligatory upon the Muslims to make *hijrah* to Madeenah because of the need to group together and help one another and unite, and also so they could build up their might and increase their masses.

In brief, the reason for the legislation of *Al-Hijrah* is that the Muslim is called to perform the rituals of his *deen*, and worship Allaah (*Subbaanahu Wa Ta'ala*) as He ordered, and show pride in that, and come out openly with that, and openly perform these rituals and announce them openly, and along with that he is called to safeguard himself and his *deen* from tribulations, so because of this and that *Al-Hijrah* was legislated, and it is as Shaykhul-Islaam Ibn Taymiyah (*Rahimahullaahu Ta'ala*) has said, "No one is safe from *Shirk* except by leaving and being different from its people."

Question 2: The authenticity and meaning of the hadeeth: “There is no *bijrah* after the conquest”



“What is the degree of authenticity of the hadeeth: **“There is no *bijrah* after the conquest, rather *Jibaad* and intention,”** and what does it mean?”

The Answer:

The hadeeth has been transmitted by the two Shaykhs, al-Bukhaaree and Muslim, on Ibn ‘Abbaas (*Radhiallaahu Ta’ala ‘Anhumaa*).

As for its meaning, the Scholars have given many explanations for this hadeeth, and their interpretations of this hadeeth are numerous. One of the most concise explanations of the understanding of this hadeeth, and one that clarifies its meaning is what Ibn Qaasim al-Hanbalee (*Rabimahullaabu Ta’ala*) said in his commentary of the book ‘*Al-Usool Ath-Thalaathah*’, “What is meant is that there is no *bijrah* after the conquest of Makkah from it (Makkah) to Madeenah, since Makkah, after its conquest, became a land of Islaam. For indeed, there was a group of people who wanted to make *bijrah* from it (Makkah) to Madeenah thinking that was something desirable, so he

(*Sallallaahu 'Alayhi Wa Sallam*) explained to them that he only encouraged that when Makkah was a land of disbelief, and as for when it became a land of Islaam, he does not encourage that. So the meaning is there is no *bijrab* from Makkah to Madeenah, and as for the existence and continuation of *Al-Hijrah* from the land of *shirk* to the land of Islaam, this is well known by way of explicit evidence and by way of *Ijmaa'*."

So we come to know from this that his (*Sallallaahu 'Alayhi Wa Sallam*) statement, "**There is no *bijrab* after the conquest**", meaning the conquest of Makkah, why? Because it became a land of Islaam, and it became a place for the Muslims to meet and gather, so the wisdom by which the legislation made *Al-Hijrah* from Makkah incumbent upon the Muslims no longer existed after it became a land of Islaam. As for us understanding from the hadeeth that the *bijrab* which Allaah encouraged to do, and ordered to do, and also the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) has ceased and been abrogated and has gone away with the conquest of Makkah, this is not the meaning of the hadeeth of Ibn 'Abbaas, and if that is not the case then there are a number of *ahadeeth* on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) in which it can be derived from them, the continuation of *Al-Hijrah* up to the final hour as long as the lands of disbelief exist and as long as the enemies who fight the Muslims exist.

Imaam Ahmad has narrated in his '*Musnad*' from the hadeeth of Junaadah Ibn Abee 'Umaiyah that a group of men from the Companions of the Messenger of Allaah (*Sallallaahu 'Alayhi Wa Sallam*) said, "Verily, *Al-Hijrah* has ceased." They then differed about that, so I went to the Messenger of Allaah (*Sallallaahu 'Alayhi Wa Sallam*) and said, "O Messenger of Allaah. Verily, people say *Al-Hijrah* has ceased." So the Messenger of Allaah (*Sallallaahu 'Alayhi Wa Sallam*) said, "**Verily, *Al-Hijrah* does not cease as long as there is *Jibaad*.**" This is a *saheeh* hadeeth.

Also Imaam Ahmad narrated in his '*Musnad*' from the hadeeth of 'Abdullaah Ibn as-Sa'dee that the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) said, "***Al-Hijrah* does not cease as long as the enemy is fought.**" Its chain is *hasan*. Also, in this issue there is a hadeeth which is *da'eef*, but it is alright if we mention it for the sake of benefit. It is the hadeeth of Muaawiyah Ibn Abu Sufyaan (*Radhiallaahu Ta'ala 'Anhumaa*) on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) that he said, "***Al-Hijrah* does not cease until repentance ceases, and repentance does not cease until the sun rises from the west.**" It has been transmitted by Imaam Ahmad, and Abu Daawood, and an-Nasaa'ee, and ad-Daarimee, and al-Bayhaqee. In its chain is Abu Hind al-Bajalee who is *majhool* (unknown).

As for his (*Sallallaahu 'Alayhi Wa Sallam*) statement: "...rather **Jibaad and intention**", an-Nawawee (*Rahimahullaahu Ta'ala*) has said, "He means the good which has ceased with the ceasing of *hijrah*, it is possible to obtain that through *Jibaad* and intention."

Question 3: The types of *bijrah* and their rulings



“What are the types of *bijrah*, and what is the ruling of each one?”

The Answer:

There are numerous divisions for the types of *bijrah* which the people of knowledge have mentioned. From these divisions is that which Ibn Hajar has mentioned in ‘*Al-Fath*’ (his explanation of *Saheeh al-Bukhaaree*) under the hadeeth: “The *Muhaajir* is he who leaves that which Allaah has prohibited” He said, “...and this *bijrah* is of two types, outer and inner. The inner is to leave that which the soul which commands evil and the *Shaytaan* call to, and the outer is to flee with the *deen* from tribulations.” Some of them phrase this as *bijrah* of the place and *bijrah* of the deeds.

The *bijrah* of the place, its proofs have preceded. As for *bijrah* of the deeds, it is that the Muslim leave, that which Allaah has prohibited from disobedient acts and the different types of sins and transgressions. This type is as Ibnul-Mulaqqin (*Rahimahullaahu Ta'ala*) has said, “Some of the later Maalikee scholars have said it is the greatest *bijrah* in which all of the

divisions fall under.” This division of *hijrah*, *hijrah* of deeds or *hijrah* of sins, its proof is what the two Shaykhs have transmitted on ‘Abdullaah Ibn ‘Amr Ibn al-‘Aas on the Prophet (*Sallallaahu ‘Alayhi Wa Sallam*) that he said, **“The Muslim is he who the Muslims are safe from his tongue and his hand, and the *Mubaajir* is he who leaves that which Allaah has prohibited.”**

Also, An-Nasaa’ee has transmitted with a chain that is *sahih* on ‘Abdullaah Ibn ‘Amr Ibn al-‘Aas that he said, “A man said, ‘O Messenger of Allaah. What *hijrah* is best?’” He said, **“That you leave that which your Lord (‘Azza Wa Jall) dislikes.”**

Also, Ibn Maajah has transmitted with a chain that is *hasan* on Fudaalah Ibn ‘Ubayd on the Prophet (*Sallallaahu ‘Alayhi Wa Sallam*) that he said, **“The believer is he who the people trust him with their wealth and their own selves, and the *Mubaajir* is he who leaves off crimes and sins.”**

Ibn Hajar (*Rahimahullaahu Ta’ala*) has said under the previous passage, under the hadeeth: “The *Mubaajir* is he who leaves that which Allaah has prohibited,” he said, “It is as if the *Mubaajiroon* were addressed with that in order that they don’t rely solely upon the migration from their land, and in order that they act according to the commands and prohibitions of the legislation,

or it is possible that was said after the *hijrah* had ceased, when Makkah was conquered, to soothe the hearts of those who did not attain that, however, the essence of *hijrah* is obtained by he who leaves that which Allaah has prohibited."

Ibn Hajar (*Rabimahullaahu Ta'ala*) derived and summarized this from the statement of Ibnu'l-Mulaqqin in his explanation of the book '*Al-'Umdah*'.

There is also another division of *Al-Hijrah*, that *Al-Hijrah* is divided into general and specific. The specific *hijrah* being the *hijrah* from Makkah to Madeenah, and it is well known that *hijrah* to Madeenah before the conquest of Makkah was obligatory upon the Muslims, and that it was obligatory upon the Muslims in Makkah and elsewhere to reside in Madeenah in order to help the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) and assist him with person and wealth and other than that.

Allaah (*Subhaanahu Wa Ta'ala*) emphasized that before the conquest of Makkah in numerous verses to the point where He cut the ties of guardianship between whoever made *hijrah* and whoever did not make *hijrah*. Allaah ('Azza Wa Jall) said:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَهَا جَرُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي ﴾

سَبِيلِ اللَّهِ وَالَّذِينَ ءَأَوْوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ

وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَيْتَهُمْ مِنْ شَيْءٍ حَتَّىٰ

﴿ يُهَاجِرُوا ﴾

“And as to those who believed but did not emigrate (to you O Muhammad), you owe no duty of protection to them until they emigrate...” - Al-Anfaal (8):72

So this specific *hijrah* is the one which its ruling of being obligatory was abolished by his (*Sallallaahu 'Alayhi Wa 'Alaa Aalibi Wa Sallam*) statement: **“There is no *bijrah* after the conquest, rather *Jibaad* and intention.”** So when Makkah was conquered and it became a land of Islaam, the ruling of making *hijrah* to it (Madeenah) was abolished. (Imaam) al-Bukhaaree (*Rahimahullaahu Ta'ala*) has transmitted in his *Saheeh* from the chain of Ataa Ibn Abbee Rabaah that he said, “I along with 'Ubayd Ibn Umar al-Laithee visited 'Aishah and we asked her about *Al-Hijrah*, so she said, ‘There is no *hijrah* today. It used to be that the believers, one of them would flee with his *deen* to Allaah (*Ta'ala*) and His Messenger (*Sallallaahu 'Alayhi*

*Wa 'Alaa Aalibi Wa Sallam) out of fear of being tortured because of it (his *deen*). As for today, Allaah has made Islaam victorious, and today the person can worship his Lord wherever he pleases, however, there is *Jihaad* and intention.'” What 'Aishah means by her statement “today” is after the conquest of Makkah. So this is the specific *hijrah* for which its ruling of being obligatory has been abolished.*

As for the general *hijrah*, which is the migration from the land of *shirk* to the land of Islaam, this remains until the Final Hour as the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) has stated for he who is not able to perform his *deen* and openly perform its rituals in the land which is not the land of Islaam. How long has there continued to exist, lands of disbelief and enemies that fight the people of the Religion of Islaam, so *hijrah* continues to be a prescribed practice.

There is also another division of *hijrah*, that *hijrah* is of two types: The *hijrah* from the land of *shirk* to the land of Islaam which has previously been discussed and its ruling - when is it obligatory and when is it *mustahab* (highly recommended) - has also preceded, and Allaah (*Ta'ala*) willing, the discussion about the rule defining the land of *shirk* will come in the answer to the fifth question. The second type is to leave and make *hijrah* from

the land in which innovations and sins have become widespread to the land where that is few and less intense.

So with regards to leaving and making *bijrah* from the land in which misguiding innovations are many and widespread, and the man on the Sunnah is not able to openly perform the Sunnah and defend it and wage war against those innovations, this type of *bijrah* has been mentioned by a group of Scholars, among them is Ibnul-'Arabee (*Rahimahullaah*) in his book '*Abkaam Al-Qur'aan*'. He said, "Ibnul-Qaasim said, 'I heard Maalik say, 'It is not permissible for anyone to reside in a land where the Salaf are reviled therein.'" (Imaam) al-Qurtubee added that he also said, "and falsehood is practiced therein." Ibnul-'Arabee commented on this statement of Maalik saying, "This is true, for verily the *munkar* (abomination), if you are not able to change it then get away from it." Allaah (*Ta'ala*) said:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي أَيَّتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۝ وَإِمَّا يُنِسِينَكَ الْشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ ۝ الْذِكْرِي مَعَ الْقَوْمِ الظَّالِمِينَ ۝ ﴾

"And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'aan) by

mocking at them, stay away from them till they turn to another topic. And if Shaytaan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the wrong-doers.” - Al-An'aam (6):68

So due to that, there are many Scholars who have mentioned this type of *hijrah*, leaving the land in which innovations are many, and the people of innovation are out in the open, and the Sunan are hidden. Many Scholars from the Maalikee Scholars, and the Shaafiee Scholars, and Scholars from some of the other *madhaahib* amongst them, the Hanbalee Scholars, take the position of leaving (such a land), for he has said in the book ‘*Al-Muntahaa*’, “...or the land of the oppressors or misguiding innovations like *Rafd*¹ or *I'tizaal*². It is obligatory that he leave

¹ This is the belief and practice of the *Raafidhab*. They are more commonly known as the *Shee'ah* who have exceeded in their love and honor for the family of the Prophet (*Salallaahu 'Alayhi Wa Sallam*).

They are called the *Raafidhab* because they rejected the leadership of Zayd Ibn 'Ali Iibn al-Husayn, and also when they asked him about Abu Bakr and 'Umar and he praised them. So they said: “They are the ministers of my grandfather”, then they departed and as a result rejected (the statement and leadership of Zayd ibn 'Ali).

² This is the belief and practice of the *Mu'tazilah*. The doctrine of *i'tizal* is the belief that there exists state of existence between *eemaan* and *kufir*. They also believe that the Qur'aan is created. From the main proponents of this deviant ideology was the 'Abbasid khaleefah al-Ma'moon and his brother al-Mu'tasim. The belief of this group was strongly opposed and refuted by Imaam Ahmed Ibn Hanbal (*Rahimahullaah*).

The name *Mu'tazilah* is derived from a schism which took place in the circle of al-Hasan al-Basree. After laying down their deviant ideology Wasil Ibn 'Ataa and 'Amr Ibn 'Ubayd are

there and go to the land of the people of the Sunnah if he is not able to openly perform the methodology of the people of the Sunnah therein.” Also, others such as al-Baghawee in his *tafseer*, and al-Qurtubee, and Ibn Hajar in ‘*Al-Fath*’, and ash-Shawkaanee, may Allaah have mercy upon them all, have mentioned this type of *bijrab*, while (on the other hand) some Scholars remained in the lands where innovations were many and widespread thinking they would be able to confront these innovations and abominations and establish, for Allaah’s (‘*Azza Wa Jall*) sake, the proof against the slaves of Allaah, so they would defend (the truth) and combat and reduce the evils.

Ibnul-‘Arabee mentioned in his book ‘*Ahkaam Al-Qur'aan*’ that he requested from his Shaykh Abu Bakr al-Fihree that he leave the land of Misr (Egypt) and go somewhere else because of the innovation and forbidden acts that existed there. So his Shaykh gave as an excuse that there is good in him staying there, from spreading the guidance, and directing the people, and spreading Tawheed, and warning from false beliefs, and calling to Allaah.

Thereafter, the dispute between them became severe over the issue. Ibnul-‘Arabee said, “...to the point that the dispute between he and I grew extremely intense,” or a statement similar

said to have separated (*i'tazala*) from al-Hasan al-Basree’s circle to establish an independent school.

to that (*Rahimahullaahu Ta'ala*). Many Scholars have mentioned this type of *hijrah* to be obligatory, from the Maalikee Scholars, and the Shaafiee Scholars, and the Hanbalee Scholars.

Likewise, leaving the land in which sins and different types of crimes and disobedient acts are many, and the Muslim there is not able to enjoin the good and forbid the evil and reduce the evil, rather he is scared for himself, and for his family, and for those whom Allaah (*Subhaanahu Wa Ta'ala*) has made him responsible for. A group of Scholars from the Maalikee Scholars, and the Shaafiee Scholars, and the Hanbalee Scholars have also mentioned this, and that it is upon the Muslim to make *hijrah*. However, some Scholars dispute it being obligatory, they dispute it being obligatory to make the *hijrah* of this type. They have reported on a group of Scholars of Fiqh, from the Hanbalee Scholars of Fiqh, that *hijrah* from the land in which sins are many and widespread is *mustahab* (highly recommended) and it is not obligatory because of the statement of the Prophet (*Sallallaabu 'Alayhi Wa Sallam*): **“Whoever amongst you sees an evil, let him change it with his hand.”** Likewise, Imaam ash-Shawkaanee (*Rahimahullaahu Ta'ala*) in his book '*Nail Al-Awtaar*' disputed the obligation of leaving the land of sins, rather he saw that to be highly recommended. However, in his book '*As-Sail Al-Jarraar*' he took that back and declared it to be obligatory. A group (from the people of knowledge) has

mentioned it to be highly recommended, while others see this type of *hijrah* to be similar to the previous type of *hijrah*, *hijrah* from the land of innovations and desires. They see leaving the land in which sins are widespread, and the Muslim therein is not able to combat that and suppress that, and he does not feel safe for himself there, they see this type to also be obligatory.

Whatever the case may be, this is a division from the divisions of *hijrah* that the people of knowledge have mentioned. The proof the people of knowledge use for this type of *hijrah*, *hijrah* from the land of sins and *hijrah* from the land of innovations, is the statement of Allaah ('Azza Wa Jall):

﴿إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَالِمِيٰ أَنفُسِهِمْ قَالُواْ فِيمَ كُنْتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth.’” - An-Nisaa (4):97

They have reported on Sa'eed Ibn Jubair that he extracted from this verse that it is obligatory to make *hijrah* from the land in

which sins are many, and they similarly reported that on 'Ataa, and similarly a group of the people of knowledge have used this as a proof. So in brief, the *hijrah* from the land in which sins are many and widespread, a group of Scholars of Fiqh, as you have heard, declare it to be obligatory, and some of them say it is highly recommended. As for the first type, making *hijrah* from the land of innovations, many people of knowledge see it to be obligatory to leave this type of land.

Question 4: When *Al-Hijrah* was legislated and the types of *bijrah* during the time of the Prophet



“When was *Al-Hijrah* legislated, and what were the types of *bijrah* in the era of the Prophet (*Sallallaahu 'Alayhi Wa Sallam*)?”

The Answer:

The *bijrah* of the Muslims from Makkah to Al-Habasha (in Ethiopia), which is the first *bijrah*, took place in the month of Rajab five years after the *mab'ath* (the time when the Prophet (*Sallallaahu 'Alayhi Wa 'Alaa Aalihii Wa Sallam*) was sent with Islaam) as the historians mention. As for the *bijrah* of the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) from Makkah to Madeenah, it took place in the month of Rabee' Al-Awwal thirteen years after being sent.

As for the types of *bijrah* which existed in the era of the Prophet (*Sallallaahu 'Alayhi Wa Sallam*), a group of Scholars have mentioned various types of *bijrahs* to the point that some of them mentioned eight types, however, some of these types are not accepted as being called *bijrah*, rather they are delegations.

Whatever the case may be, the *bijrabs* that occurred in Islaam and have the right to be called *hijrah* are of two forms:

1. Moving from the land of fear to the land of safety, as occurred in the two *bijrabs* to Al-Habasha, for verily Al-Habasha was a land of disbelief, but it was safe and secure for the Muslims in comparison to Makkah, and likewise in the beginning of the *hijrah* from Makkah to Madeenah, for verily Madeenah at first was a land of disbelief, but it was safe and secure for the Muslims.
2. The *hijrah* from the land of disbelief to the land of belief. That occurred after the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) took residence in Madeenah, and those Muslims who were able to, made *hijrah* to it. *Al-Hijrah* at that time was only relevant to moving to Madeenah, until Makkah was conquered. The specific ruling then ceased, while the general ruling of leaving the land of disbelief for whoever was able to do so remained.

Question 5: The rule defining which land it is obligatory to make *bijrah* from



“What is the rule defining the land in which it is obligatory to make *bijrah* from?”

The Answer:

It has already preceded that *bijrah* is made from the land of disbelief to the land of Islaam, so if what is meant by this question, is an explanation and clarification of the rule defining the land of *shirk* or disbelief then the Scholars have many interpretations defining that rule.

The most famous rule amongst the Scholars defining the land of *shirk* and the land of disbelief is: ‘The land in which *shirk* or disbelief is in the open and predominant,’ as has been mentioned in ‘*Sharh Al-Iqnaa*’ by al-Buhooti, and in the *fataawa* (legal verdicts) of Ash-Shaykh Muhammad Ibn Ibraaheem, and in the *fataawa* of Ash-Shaykh Ibn Baaz, may Allaah have mercy upon all of them. Imaam ash-Shawkaanee (*Rahimahullaahu Ta’ala*) has also mentioned in his book ‘*As-Sail Al-Jarraar*’ a rule defining the land of disbelief, and the land of *shirk*, and also the land of Islaam. He (*Rahimahullaahu*

Ta'ala said, “What is considered is, who's word is predominant. If the commands and prohibitions in the land belong to the people of Islaam, then it is a land of Islaam, and that ruling is not impaired by the appearance of certain traits of disbelief because they didn't appear by means of the might and force of the disbelievers as is witnessed in *Ahl Adb-Dhimmah* (those disbelievers who pay a tax to live in the Muslim lands) from the Jews and Christians, and in the *Muaahadoon* (those who have a pact with the Muslims) who reside in the Islaamic cities, and if the situation is opposite to that, the land takes the opposite ruling.”

Also, there is a nice discussion by Ash-Shaykh Ibn 'Uthaymeen (*Rahimahullaahu Ta'ala*) in his explanation to '*Al-Usool Ath-Thalaathah*'. He (*Rahimahullaah*) said, “And the land of *shirk* is the one in which the rituals of disbelief are performed and the rituals of Islaam, such as the *Adhaan* (call to prayer), and the *Salaah* (prayer) in congregation, and the '*Eed* prayers, and *Jumu'ah* (Friday prayers) are not performed in a general universal manner.” He said, “We only said: 'in a general universal manner' in order to exclude those places in which these rituals are performed in a limited way like the lands of the disbelievers that have Muslim minorities, for verily they don't become the lands of Islaam by the Islamic rituals that the Muslim minorities perform therein. As for the lands of Islaam, they are

the lands in which these rituals are performed in a general universal manner."

This statement of Ibn 'Uthaymeen (*Rahimahullaahu Ta'ala*), could be used to refute that which al-Maawardee mentioned. He is a Shaafiee Scholar who said, "If he is able to openly perform the *deen* in a land from the lands of disbelief, then that land has become a land of Islaam, and therefore, residing in it is better than leaving it because of the hope that others will enter Islaam." Ibn Hajar (*Rahimahullaah*) reported that on him. So the statement of Ibn 'Uthaymeen (*Rahimahullaah*) could be used as a refutation against what al-Maawardee (*Rahimahullaahu Ta'ala*) mentioned. So this is the rule defining the land of *shirk* and the land of disbelief from which *bijrah* is obligatory upon whoever is not able to openly perform his *deen*, nor perform the rituals therein.

Question 6: Are there any exceptions to residing in the lands of disbelief?



“After we have come to know the ruling of *hijrah*, and the rule defining the land from which *hijrah* is made, are there any circumstances considered exceptions to this, and if so, what is the condition on this resident?”

The Answer:

Allaah (*Ta'ala*) says in His Noble Book:

﴿إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمِيَّ أَنفُسِهِمْ قَالُوا فِيمَا كُنْتُمْ قَالُوا
كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً
فَتُهَا جِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴾
إِلَّا
الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ

حِيلَةٌ وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأَوْلَئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ

وَكَانَ اللَّهُ عَفُوا غَفُورًا ﴿٩٩﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth.’ They (angels) say: ‘Was not the earth of Allaah spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allaah will forgive them, and Allaah is Ever Oft Pardoning, Oft-Forgiving.” - An-Nisaa

(4):97-99

So those who are excused for not making *hijrah* when it is obligatory upon them, they are these people, the people who have excuses, those who are in no way able to make *hijrah*. So these people, they are the ones in which an exception is made, and this incapability is under certain circumstances:

1. It could be because of an illness. Either because he is sick with an illness that forces him to stay in bed, and with this illness he is not able to mount any means of transportation required to leave the land he is in, this person is then excused, or likewise if he has an illness that he can't find treatment to stay alive except in the land of disbelief which he is in, this person is also excused.
2. Or this incapability could be because of compulsion, like a prisoner for example, or likewise some countries prevent its citizens from leaving to go somewhere else except under extremely difficult measures as we saw and witnessed in the south of Yemen in the days of Communism.
3. Or it could be because of weakness as is the case of the women and children who are unable to travel from one land to another because of their weakness and lack of experience. So these also are from those for whom an exception is made. However, if there exists from the women one who is rational, and resolute, and possesses insight and comprehension, and is able to travel and leave the land of disbelief to go to the land of Islaam, and she feels safe for herself from fitnah (tribulation), then this woman, it is obligatory upon her to leave and make *bijrah* when she is in the circumstance where it is obligatory upon her, and it is not a condition that she have a *mabram* (a

guardian who, because of ties, she is never able to marry) because of the statement of Allaah (*Ta'ala*):

﴿يَا أَيُّهَا الَّذِينَ إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾

“O you who believe! When believing women come to you as emigrants, examine them” - Al-Mumtahanah (60):10

For verily Umm Kulthoom Bint 'Uqbah Ibn Abee Mu'ait left, and also Zainab the daughter of the Messenger of Allaah (*Sallallaahu 'Alayhi Wa Sallam*) left, they both left without a *mahram*, and likewise many women left from Makkah to Madeenah without *mahaarim*, so the *ahadeeth* which mention the condition of having a *mahram* for a woman to travel don't apply in the particular case of *hijrah*.

4. Or this incapability could be because of the obstacles which have been put in place today, from the visas and things similar to that, thus if he is not able to enter the lands of Islaam because of the likes of these obstacles, and this is rare that all of the Islaamic lands shut their doors on he who comes from Europe, and America, and other lands of disbelief, however, whatever the case may be, if something like that were to happen to a Muslim, then

it would be an excuse for him.

5. Also, there are some extremely rare cases where the person has fled from an oppressive Muslim ruler who wants to kill him, or he wants to do something to him that he can't handle, and he could not find a land where he is safe from the evil of this oppressor other than a land of disbelief. This is a rare case, otherwise, the Islamic countries are many, however, sadly you find many of these people who flee from their oppressive rulers choose the countries of disbelief over the Muslim countries without necessity. They only desire easy living and luxury, and Allaah is the one whose help is sought.

Whatever the case may be, it is upon these people who are excused to avoid falsehood and the people of falsehood, and stay far away from the tribulations as much as they are able to do so, and it is upon them to hold firm to the truth and the Sunnah in those lands which they were forced to stay in. And we ask Allaah ('Azza Wa Jall) for grace.

Also, it is upon the Muslims to help their brothers who are not able to make *bijrah*, while they are in the circumstance where it is obligatory, with everything they can, so they can rescue them from the situation they are in. Allaah (*Subhaanahu Wa Ta'ala*) says in His Noble Book:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوَّانِ ﴾

“Help you one another in righteousness and piety; but do not help one another in sin and transgression.” - Al-Maaidah (5):2

Also, the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) is the one who said, **“One of you doesn’t believe until he loves for his brother what he loves for himself.”** (This hadeeth is) agreed upon (by al-Bukhaaree and Muslim) from the hadeeth of Anas.

Likewise, in Muslim from the hadeeth of Abu Hurairah on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) that he said, **“Whoever relieves a believer of an anxiety from the anxieties of this life, Allaah will relieve him of an anxiety from the anxieties of the day of resurrection, and whoever makes things easy for the *mu'sir* (the one who is in financial straights and is not able to repay his debt), Allaah will make things easy for him in this life and the next, and Allaah supports the slave when the slave supports his brother.”**

As for the condition on the one residing in those lands, it is that he have the ability to openly perform his *deen*, and perform the rituals of his *deen*, and openly profess it without hindrance. The

second condition is that he feels safe for his *deen*, whereas he has enough knowledge and insight and strength of faith and contentment and conviction and firmness and composure that will help him to stand firm on his *deen*.

With regards to the first condition, it is the one the Muslims focus on in order to justify them residing in the lands of disbelief, and most of their questions are about that while they are negligent when it comes to fulfilling the second condition, and at the same time the first condition, which is to be able to openly perform the *deen* in a manner which frees you from guilt, most of the people residing over there, this condition is not possible for them. For example, the *Adhaan*, to call it publicly out loud is prohibited over there as is well known, and it is from the important rituals of our *deen*. The Permanent Committee of Scholars (in Saudi Arabia) gave a legal verdict that: “Whoever is not able to call the *Adhaan* out loud then he has failed to openly perform the rituals of the *deen*, and it is upon him to make *bijrah*.”

Likewise, the second condition, which is that, the resident feels safe for his *deen*, do we truly believe that there is anyone over there who is able to feel safe for his *deen*, and stand firm upon it with all those tremendous causes of corruption that exist over there.

In brief, in residing in the lands of disbelief there is tremendous danger for the belief of the Muslim and for his *deen* and for his character. Over there the causes of disbelief and sin are strong and many and of various kinds, and add to that the weakness the Muslims over there have in adhering to their *deen*. Look how he and his family are brought up amongst the disbelievers and how they then acquire their despicable character and their evil habits. Rather, at times they get affected by them in beliefs and types of worship. So he who lives in those corruptive, bestial societies, he does not take interest in his *deen*, nor does he take it into account, nor does he pay attention to its commands and its good manners. How sad it is!

How can his soul feel at ease about residing in the land of disbelief in which the rituals of disbelief are publicized, and the unlawful things and despicable things are considered lawful, and in which every wicked person is deemed good, and in which every forbidden act is performed, and in which every secret thing is brought out into the open, and over there every evil and abomination is at hands reach. How can the soul of the Muslim feel at ease about being in a land in which the rule is for other than Allaah and His Messenger (*Sallallaahu 'Alayhi Wa 'Alaa Aalibi Wa Sallam*). He hears that, and witnesses it, and touches it, and then he persists to remain there with his children.

It is upon the Muslims to beware of the plots, and conspiracies, and plans, and schemes of the enemies of Islaam which aim to turn the Muslims away from their *deen* and weaken their adherence to it. We must be alert, and we must also ask ourselves: Why did the enemies of Islaam open their lands to the Muslims? So they can reside there, and work there, and study there, and amuse themselves and stroll about there? Did they do that because of their love for the Muslims? Did they do that out of desire for their wealth or for their need for laborers?

The answer: No! By Allaah! They didn't do that because of their love for the Muslims, for verily they harbor in their hearts hatred and enmity. Also, they opened up their lands to the poor Muslims and the weak Muslims, so this shows us they are not ambitious for their wealth. Also, it is well known that they have unemployment, so they are not in need of laborers. Rather, the goal from that is to attempt to turn the Muslims away from their *deen*, and to corrupt the Muslims, and wipe out the Muslims' identity over there.

By Allaah, O my brothers in Allaah's *deen*, they envy us because of this *deen*, and because of this good that we live in, and they are extremely eager for us to become like them in disbelief and misguidance and decadence.

Allaah ('Azza Wa Jall) says in His Noble Book:

﴿ وَدُوا لَوْ تَكُفُّرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ﴾

“They wish that you disbelieve, as they have disbelieved, so you all become equal.” - An-Nisaa (4):89

And He (*Subhaanahu*) is the one who said:

﴿ وَلَن تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبَعَ مِلَّتَهُمْ ﴾

“The Jews and the Christians will not be pleased with you until you follow their religion.” - Al-Baqarah (2):120

And He (*Subhaanahu*) said:

﴿ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنِ دِينِكُمْ ﴾

﴿ إِنَّ أَسْتَطِعُوا ﴾

“... and they will not cease fighting you until they turn you back from your religion if they can.” - Al-Baqarah (2):217

So they are bent on making evil and discomfort reach the Muslims. They are saddened by the good that reaches the Muslims, and they rejoice at the calamity that befalls them. Allaah (*Subbaanahu Wa Ta'ala*) has exposed them in His Book, and He has disclosed that which they conceal in their hearts. He (*'Azza Wa Jall*) said:

﴿يَا أَيُّهَا الَّذِينَ إِمَنُوا لَا تَتَخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ﴾

﴿خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي﴾

صُدُورُهُمْ أَكْبَرٌ قَدْ بَيَّنَا لَكُمْ آلَيَّتِ ﴿إِنْ كُنْتُمْ تَعْقِلُونَ﴾

“O you who believe, take not as your advisors those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the proofs if you understand.” - *Aal Imraan* (3):118

And Allaah (*'Azza Wa Jall*) says in His Noble Book:

﴿إِن يَتَّقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءٌ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيهِمْ

﴿وَالْسِنَّةُ بِالسُّوءِ وَوَدُوا لَوْ تَكُفُّرُونَ﴾

“Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you disbelieve.” - Al-Mumtahanah (60):2

So they, O my brothers in Allaah's *deen*, they have not left the Muslims alone in their (the Muslims') own lands and inside their own houses, so how much more with someone who lives amongst them, and with someone who goes to them? No doubt, they will not leave off any means or path that leads to diverting him from his *deen* except that they will implement that. They have plots for that, and tricks, and secret means, and apparent means. There is a war against Islaam and the Muslims, and there are plots, day and night. So because of that they aspire to carry out these schemes on the Muslims with all the might they have and they spend large amounts of money and take great efforts to achieve that.

Also, they have plans to convert people to Christianity in their lands and in the Muslim lands. They have revealed those plans

in many Muslim lands like Indonesia, and the Philippines, and Sudan, and Bangladesh, and Uganda, and other Islaamic lands.

They use as a means to do that giving charity to the weak Muslims by building schools and hospitals, and also by forming what are called organizations for humanity, and there goal is not to benefit the Muslims, nor develop the Muslim societies, there goal in that is only to destroy the Muslims' character and destroy the Muslims' intellect and break the relationship the Muslims have with their Lord, Allaah (*Subhaanahu Wa Ta'ala*) and give free rein to their desires. So we must beware of these plans.

In brief, residing in the land of disbelief has evil consequences, and it has bad effects on the Muslim's *deen*, and this *deen* is the capital wealth of the righteous slave in this life. So I ask you by Allaah, is there anyone residing in the lands of disbelief who has realized *At-Taqwaa* (piety and fear of Allaah), and has become from the *Muttaqeen* (the devout ones who fear Allaah), and thus has performed the commands, and has stayed away from the prohibitions in his eating, and drinking, and in his clothing, and in his house, and in his street, and in his market, and in his school, and in his job.

It is rare that you find someone who has realized *At-Taqwaa* and has truly become from the *Muttaqeen*, those who hasten to carry

out the commands and stay away from the prohibitions. Rather, how many are the sins which the Muslims over there live in, and infatuation and love of the *dunya* (worldly pleasures), and being attached to it, and putting it before obedience to Allaah and His Messenger, for the disbelievers, as is well known, the splendor of this life has been granted to them, however, it is a small pleasure, and a short lived pleasure designed for tribulation, and test, and trial. Allaah (*Subhaanahu Wa Ta'ala*) says:

﴿ لَا يَغْرِنَّكَ تَقْلُبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ ١٩٦ مَتَّعْ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبَئْسَ الْمَهَادُ ﴾

“Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is hell, and worst indeed is that place for rest.” - Aal Imraan (3):196-197

And He (*Subhaanahu*) says:

﴿ أَنْحَسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَيْنَ ١٩٧ نُسَارِعُ هُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴾

“Do they think that We enlarge them in wealth and children. We hasten unto them with good things (in this life so that they will have no share of good things in the Hereafter). Nay, but they perceive not.” - Al-Mu'minoon

(23):55-56

And He (*Ta'ala*) says:

﴿ سَنَسْتَدِرُ جُهُنَّمَ مِنْ حَيْثُ لَا يَعْلَمُونَ وَأَمْلَى لَهُمْ إِنَّ

﴿ كَيْدِي مَتِينٌ

“We shall gradually seize them with punishment in ways they perceive not. And I respite them; certainly My plan is strong.” - Al-A'raaf (7):182-183 and Al-Qalam (68):44-45

The Muslim over there gets amazed and dazzled by the civilization of the disbelievers and by the material goods of the disbelievers which leads to glorifying them.

Also, (there is) the temptation of the women. It is well known the nudity, and the decadence, and the lack of morals, and the lack of values in those bestial societies. They have no *deen*, no shame, no morals, no obstacles, nothing preventing them from the forbidden things, and the Prophet (*Sallallaahu 'Alayhi Wa*

Sallam), he is the one who said as has been transmitted in the two Saheehs from the hadeeth of 'Usaamah, **"I have not left a *fitnab* (trial) more harmful on the men than the women."**

And the hadeeth of Abu Sa'eed on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) which has been transmitted by Imaam Muslim, **"Verily, the *dunyaa* (this life) is sweet and succulent, and indeed Allaah has made you successors to one another in it, so beware of the *dunyaa*, and beware of the women, for verily the first *fitnab* (trial/temptation) for the children of Israa'eel was in the women."**

And his (*Sallallaahu 'Alayhi Wa Sallam*) statement, **"I have not seen from the females who are deficient in their intellect and *deen* she who has more power to take away the heart of the prudent man than one of you."**

The highlight is that the Muslim over there is in serious danger, he, and his family, and his children. It has to amaze you how can the Muslim feel safe for his children, boys and girls, in those societies, in the schools, and in the streets, and in the different sections of town, and in the roads, everywhere! These little ones who are like moths, they don't distinguish between that which is beneficial and that which is harmful, nor between guidance and misguidance, nor between what is permissible and what is

forbidden. Rather, whoever directs them to the path of good, they follow it by the success granted by Allaah, and likewise, whoever directs them to the path of evil, they, in most cases, rush to it, except for he who Allaah protects.

So the infant over there from his infancy is being led to that which has evil in it, and that which has corruption in it, and to decadence, and to being detached from the *deen*, and from morals, and from modesty. From kindergarten to the highest grades; while it is incumbent upon those in charge of their affairs to fear Allaah (*Subhaanahu Wa Ta'ala*) in dealing with these offspring and these families, and they must take care of the responsibility facing their children and their families, and they must show them the path to paradise and help them follow that path, and it is also upon them to warn them from the path to the fire, and warn them from these paths, and help them to leave alone these paths, and help them to stay far away from them.

It is also upon them to raise their children a righteous upbringing, and bring them up in a good way, and order them to observe the Islaamic rituals and codes of behavior, and it is also upon them to forbid them from despicable forms of behavior and the forbidden things and all means which lead to that, and that is not possible except by keeping them far away from evil companions, and far away from criminal groups and places of

corruption. It is also upon them to implant in them outstanding character. All of that must be done in compliance with the statement of Allaah ('Azza Wa Jall):

﴿يَتَأَمَّلُهَا الَّذِينَ إِذَا مَنَّوْا قُوَّا أَنفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ﴾

﴿وَالْحِجَارَةُ﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones.” - At-

Tahreem (66):6

Likewise, the Prophet (*Sallallaahu 'Alayhi Wa Sallam*), he is the one who said, **“Each one of you is a herdsman, and each one of you is responsible for his flock.”**

So I ask you, by Allaah, is the one who resides over there able to do that with his family and his children, or is it the reality that the Muslim over there is subject to the systems of the disbelievers and to the laws of the disbelievers?

Over there he does not have true authority over them (his family). Rather, how often are the incidents of rebellion, and dispute, and quarrel between the man and his family, for verily if he does not respond to their demands, the disbelieving police

force is the judge, and because of that you notice that he sees the abomination and the indecency in his family, and he is not able to do anything about it. O how distressing it is! O how sad it is!

Also, from the dangers is the existence of complete social intercourse with the disbelievers which causes him and them to come closer together, and brings about love through the perception that he is a fellow citizen, and this is a dangerous matter because it is incumbent upon the Muslim to hate the disbelievers because they are the enemies of Allaah, and the enemies of His Messenger, and the enemies of Islaam and the Muslims. Allaah has ordered that, and He has warned against loving them and befriending them. He ('Azza Wa Jall) said:

﴿ لَا تَحِدُّ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ أَلَا خِرْيُوَادُونَ مَنْ حَادَ ﴾

اللَّهُ وَرَسُولُهُ وَلَوْ كَانُوا أَءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ

عَشِيرَتُهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ﴾

“You (O Muhammad) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written

Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself.” - Al-Mujaadilah (58):22

And He ('Azza Wa Jall) said:

﴿ لَا يَتَّخِذُ الْمُؤْمِنُونَ أَكْفَارِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْنَةً وَيُحَذِّرُكُمُ اللَّهُ أَنَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴾

“Let not the believers take the disbelievers as *Auliya* (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allaah in any way, except if you indeed fear a danger from them. And Allaah warns you against Himself (His Punishment), and to Allaah is the final return.” - Aal Imraan (3):28

And Allaah ('Azza Wa Jall) says:

﴿ يَأَيُّهَا الَّذِينَ إِمْنَوْا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ ﴾

﴿ خَبَالًا وَدُوْا مَا عَيْنُتُمْ ﴾

“O you who believe! Take not as (your) *Bitaanah* (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely.” - Aal Imraan (3):118

And He (*Subhaanahu*) says:

﴿ يَأَيُّهَا الَّذِينَ إِمْنَوْا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ ﴾

﴿ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَهَّمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا

﴿ يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

“O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers, etc.), they are but Auliya to one another. And if any amongst you takes them as Auliya, then surely he is one of them. Verily, Allaah guides not those people who are the wrong-doers.” - Al-Maa'idah (5):51

And our Lord (*Subhaanahu*) says:

﴿ تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّنَ الَّذِينَ كَفَرُوا لَبِسْرَ مَا قَدَّمَتْ

﴿ هُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَلِدُونَ ﴾

“You see many of them taking the disbelievers as their Auliya (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allaah’s Wrath fell upon them and in torment they will abide.” - Al-Maa’idah (5):80

And our Lord (*Subhaanahu*) says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا

لِقَوْمِهِمْ إِنَّا بُرَءَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ

وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ

وَحْدَهُ ﴿

“Indeed there has been an excellent example for you in Ibraaheem (Abraham) and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allaah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allaah Alone.’” - Al-Mumtahanah

(60):4

So when he (the Muslim) loves them, then, no doubt, he will agree with them, and follow in their footsteps, and blindly follow them and imitate them, while the Prophet (*Sallallaahu 'Alayhi Wa Sallam*), he is the one who said, **“Whoever imitates a people then he is from them.”**

Also, from the evils of residing in the lands of the disbelievers is, in doing so, their masses are increased, and their societies are stimulated, and it also strengthens their economy, while we are ordered to irritate them, and show enmity to them.

In brief, it is almost impossible for the Muslim to feel safe for his *deen* in most lands of disbelief. Add to that, the enemies of Islaam over there who are eager to make the Muslim doubt about his *deen*, and his creed, and his faith in his Lord and His Messenger. And it is known that faith does not accept doubt, rather, it is the certain belief. So if the Muslim becomes doubtful,

and uncertain, and irresolute about that which it is incumbent upon him to be firmly convinced about, then he, and Allaah's refuge is sought, becomes a disbeliever.

They spread their specious arguments, and their falsehood, and their ways of skepticism everywhere, and with every means, and because of that, it is from the conditions of the one residing in those lands that he feels safe for his *deen*, and this does not happen except if he learns his *deen* with its proofs, and evidences and arguments, so he will be able to defend it, and so he can refute the specious arguments of the disbelievers which they have spread everywhere. Yes, it is upon him to have knowledge of the legislation and know that which will enable him to distinguish between truth and falsehood, so he won't be deceived by the falsehood and the people of falsehood, and so the truth won't be made obscure to him.

So it is a must that the Muslim have knowledge to protect himself from the specious arguments, and so he can use it to protect himself from disbelief and disobedience. It is well known that the hearts are weak, and the specious arguments are strong and grabbing, and when it was the case that most of the people going and residing over there were not strong in *deen*, and were lacking in knowledge and insight, many of them returned to us with something different from what he went with. He would

return deviant in his *deen*, and in his manners and behavior. He would return as a sinful person, far astray, rather, some of them would return, and Allaah's refuge is sought, as an apostate disbelieving in his *deen*, the *deen* of Islaam.

Rather, he would also disbelieve in the rest of the religions whereas he would be upon total disbelief, and he would mock the people of Islaam. He would return imitating the destructive ideology of the disbelievers, and he would follow their way in lifestyle, and in clothing, and in appearance, and in all of their affairs, and they would become spokesmen for the enemies of Islaam in the lands of the Muslims. So it is upon every Muslim to strive to reside in the lands of Islaam in which the abominations are few in comparison to the lands of disbelief. Indeed, in that is good for him, and security and protection for his *deen*.

Nevertheless, we would like to point out, it is possible that there exists remote lands of disbelief in which the Muslim is able to openly perform his *deen*, and openly perform the rituals while feeling safe for himself from tribulations, so if there are lands of disbelief out there upon this description, then *Al-Hijrah* from it is *mustahab* (highly recommended) for the Muslim, and residing there is *makrooh* (disliked). However, as is well known, most of the lands of disbelief in the east and the west are not like that.

Question 7: The ruling on working and studying in the lands of disbelief



"Is residing in the lands of disbelief for work and study from the exceptions to this?"

The Answer:

With regards to working and gathering money, the discussion about the danger of the Muslim staying in the land of disbelief has already preceded, so it is upon the Muslim to strive to save himself, and protect his *deen* and guard himself against the tribulations, for that, by Allaah, is better than the *dunya* and what is in it.

Also, it is upon the Muslim to strive to remain in the lands of Islaam, even if the income there is small. Rather, it is upon him to rely on Allaah, and think good of Allaah, and ask Allaah to bless that which He provides him, for indeed blessing is from Allaah. How many people, their incomes are limited, however, they are at ease, and in a state of peacefulness, and happiness and blessing, while on the contrary, how many people have gone to the lands of disbelief to gather money and to compete with the people of the *dunya* in their *dunya*, then you find them in

a state of loss and need, even if they possess millions, and build buildings, and buy fancy cars. You find them in a state of misery and unhappiness. This is the norm for the one who strives to compete for *dunyaa*, that he (will) be in a state of grief, and sorrow, and fatigue, and misery and distress.

Ibn Maajah has transmitted the hadeeth of Zaid Ibn Thaabit on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*): **“Whoever has the *dunyaa* be his main concern, Allaah will make his affair fall apart, and He will put poverty before his eyes, and only that which has been written for him from the *dunyaa* will come to him, and whoever has the next life as his determination, Allaah will put together for him his affair, and He will put wealth in his heart, and the *dunyaa* will be forced to come to him.”**

The hadeeth is *sahih*, and we benefit from this hadeeth that Allaah (*Subbaanahu Wa Ta'alaa*) punishes he who strives to obtain *dunyaa* and gather it even if it costs him his *deen*. Allaah makes his affair fall apart, and puts Him in disarray and in fear of want and poverty despite the fact that he works morning and evening, and toils night and day. Some of them neglect the rights of his wife and children, rather, he is also negligent in his forms of worship and religious obligations, and at the same time,

the only provision from the *dunyaa* that will come to him is that which Allaah has decreed for him, not what he himself wants.

Allaah ('Azza Wa Jall) says:

﴿ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ، فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ

﴿ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَلُهَا مَذْمُومًا مَذْهُورًا

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allaah’s Mercy).” - Al-Israa (17):18

So he will only get from the *dunyaa*, that which Allaah wants and wills for him, not what that person wants, and decides, and desires and wishes for. So it is upon the slave to strive to obey Allaah and His Messenger, and stay away from the tribulations, and occupy himself with worship, and exert himself wholeheartedly for Allaah, for verily if he does that, then Allaah (*Subhaanahu Wa Ta’ala*) will bless him in his provision, and He will put satisfaction in his heart, and if not, if he does contrary to that, then let him expect the opposite of that.

Al-Haakim has transmitted with a *sabeeh* chain on Ma'qil Ibn Yasaar on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) that he said, **“Your Lord (*Tabarak Wa Ta'ala*) says: ‘O son of Adam, devote yourself to worshipping Me, I will fill your heart with wealth (satisfaction), and I will fill your hands with provision. O son of Adam, don’t move away from Me, (if you do so) I will fill your heart with poverty, and I will fill your hands with work.”**

So every Muslim must beware of subjecting his *deen* to tribulation because of some limited amount of money that he gathers. A group of the people of knowledge has mentioned that remaining in the lands of the disbelievers for the purpose of working is from those things which are forbidden.

As for going to the lands of disbelief to study, it has preceded that from the conditions for the one residing over there is that he is able to perform his *deen*, and openly perform it, and also that he feel safe for his *deen* and for himself, and this, in reality, is not being fulfilled with most of the students.

In studying with them there is great danger for the *deen* and character of the students, while most of the students are negligent when it comes to learning their *deen*, and they have weakness in differentiating between good and bad, and between

that which is beneficial and that which is harmful, and between right and wrong, and between misguidance and guidance and between that which is meager and that which is stout, so over there they are prey for the enemies of Islaam because they are under the supervision of the disbelievers, and under the instruction and education of the disbelievers, so what do we expect after that?

Also, in most cases the student looks up to his teacher and respects him, and his heart leans toward him, and when that happens he copies his ideas and follows him in his character and his behavior, thus he does not return to his country except that he has abandoned his *deen*. It is rare that the student over there escapes sins, and disobedient acts, and the different types of abominations and sins and disobedience.

This is a very important point that the Muslims must be aware of, and those who want to go over there must beware of. Is it perceivable that there exists education in those lands far free from having acts forbidden by the Islamic legislation like intermingling (of men and women) and other things?

So due to this, it is upon the Muslim to strive to study in the land of Islaam so he can feel safe in the lands of Islaam for his *deen* and his character. Also, there exists in the lands of Islaam

different types of studies which suffices having to go to the lands of the disbelievers, although we point out that the places of education that contain acts forbidden by the Islamic legislation, like intermingling and other things, it is not permissible to enroll in them, whether they are in the land of disbelief or in the land of Islaam.

If someone were to say, “What if the field of study is something that is needed, and it does not exist in the lands of Islaam, is it permissible to go to the lands of disbelief?” The answer: this is not permissible, going to their lands, even if the type of knowledge is something needed and it does not exist in the lands of the Muslims because in that there is danger for the students as you have heard, and also, if we were to refrain from studying this matter that the Muslims need, is straying from the truth going to occur because of that? Or is the worst that will occur is deprivation and some extra effort, contrary to the Muslims need for knowledge of the Islamic legislation and the beneficial knowledge, for verily if they were to leave that, straying from the truth would befall them as the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) has informed of as is mentioned in the two Saheehs from the hadeeth of 'Abdullaah Ibn 'Amr: **“Verily, Allaah does not seize the knowledge by snatching it from the breasts of men, rather He seizes the knowledge by the death of the Scholars, then when He**

doesn't let a Scholar remain, the people will take ignorant people as their leaders, so they will be asked, and they will give legal verdicts without knowledge, so they will go astray and they will lead others astray."

Thus if the knowledge of the legislation does not exist, then straying and misguidance occurs in the Muslim societies. As for the knowledge of worldly affairs, the worst that could happen to them is some extra effort, although, as we have mentioned, the types of knowledge which the Muslims need exist in the lands of Islaam.

Also, look at the evil consequences that have occurred in the ranks of the Muslims because of them sending their children to go study with the disbelievers, and that could be because of a legal opinion of some of the people of knowledge, however, look at the tremendous evils. What have the Muslims benefited from their children going to the lands of disbelief? If we were to look at the evil consequences we would find them to be many and tremendous.

Question 8: Travelling to the lands of disbelief for tourism, business, *da'wah*, and marriage



"There are some travels to the lands of disbelief that don't include residing nor settling there, like traveling for vacation, and tourism, and traveling for business, and traveling for *da'wah*, or for someone who made *hijrah* to go get married over there."

The Answer:

With regards to traveling for vacation and tourism we say, traveling to the lands of disbelief for those matters of *daroorah* (extreme necessity), like seeking treatment and such, there is no problem with this as has preceded.

As for that which is for the purpose of vacation, or tourism, or roaming around or recreation, this travel is not a travel of extreme necessity because it is possible for him to go to the Islaamic lands whose people are conservative Muslims and take vacation there, and it will be less expensive, and he will feel safe in his journey for his *deen*, although the advice we give is that the Muslim focus on that which benefits him, as the Prophet

(*Sallallaahu 'Alayhi Wa Sallam*) said, “**Focus on that which benefits you.**”

And as for traveling to the land of disbelief and *shirk* for the purpose of tourism and recreation, no doubt, there is great danger in that and trial on the *deen* of the Muslim and on his character because of what has been mentioned. Also, in that great sums of money are wasted in these types of journeys to the lands of disbelief, and over there the temptations are intense. How often has a righteous person traveled to those lands then returned corrupted. Rather, how often has a Muslim traveled there and returned as a disbeliever.

So in brief, it is not permissible to travel to the land of disbelief for tourism, and roaming around and recreation. That is so the (person's) *deen* can be protected, and so he can be saved from the means of trial, and so he can distance himself from the dangers and the evil consequences, especially since the traveler travels and searches in his journey for everything that delights him and everything that entertains him, and you know the laxity that exists in those lands for sins like drinking alcoholic beverages, and fornication, and nudity, and decadence, and the many types of abominations.

Also, those disbelievers have prepared their lands for these purposes and compete with one another in that. And, all praises are due to Allaah, the people of knowledge have given the legal verdict that it is forbidden to go to the land of the disbelievers for tourism and roaming around.

As for traveling for the purpose of business, some of the people of knowledge allow that, and some of the people of knowledge see that to be forbidden and don't allow that because of the severe danger which the Muslim is subject to over there.

Whatever the case may be, our advice is that the Muslim beware of going to the lands of disbelief for the purpose of business as much as possible because of the danger in that on the *deen* and on the character, and because of the great evils which have already been mentioned, especially since the one who wants to do business, he brings with him on his journey large sums of money, and you know that the abomination is at hands reach, we ask Allaah for safety and wellbeing. However, if he is going to travel for his business to one of the remote lands of the disbelievers with trustworthy company in a short time-period, in this instance it could be said to be permissible. As for most of the lands of disbelief, there is great danger in that on the *deen* of the Muslim.

As for the *Mubaajir* traveling only to get married, it appears that it is not permissible because it is not an extreme necessity, rather, he is able to marry a righteous woman over there, if one can be found, over the telephone or by the different means of communication without having to travel there because in the Muslim traveling there, as you have heard, there is danger for him, and perhaps if he goes to those lands after making *bijrah* from them he could long for staying there and employ different types of tricks to stay there with the argument that he is still trying to find the right wife, or with the argument that he is working for a little while so he can save money to suffice the requirements of the marriage and the journey with his family to the lands of Islaam, or with the argument that there are obstacles making it difficult to return to the land of Islaam, or because he needs some treatment or things like that, and Allaah is the one whose help is sought. So we advise that he doesn't go for this purpose.

As for traveling to those lands for the purpose of calling to Allaah, it is well known the many proofs from the Book and the Sunnah mentioning the virtue of calling to Allaah. Allaah ('Azza Wa Jall) said in His Book:

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَ إِلَىٰ اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي

﴿ مِنَ الْمُسْلِمِينَ

“And who is better in speech than he who invites (men) to Allaah, and does righteous deeds, and says: ‘I am one of the **Muslims**.’” - Fussilat (41):33

And Allaah (‘Azza Wa Jall) says:

صَلَوةٌ ﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَىٰ اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

﴿ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Say (O Muhammad): ‘This is my way; I invite unto Allaah with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allaah. And I am not of the *Mushrikoon* (polytheists, pagans, idolaters and disbelievers).’” - Yusuf (12):108

And He (*Subhaanahu*) says:

﴿أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالْأَقْرَبِيَّةِ هِيَ أَحْسَنُ﴾

“Invite (mankind, O Muhammad) to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.” - An-Nahl (16):125

So traveling to the lands of disbelief for the purpose of *da'wah* is considered to be a type of *Jibaad*, and it is *fard kifaayah* (obligatory on a part of the nation) upon he who is able to do that. So calling to Allaah, and instructing the people, and conveying Allaah's message to His slaves, and removing the people from the types of darkness to the light, and explaining the good qualities of Islaam to the disbelievers, and educating the Muslims over there about the rulings of the *deen*, and enlightening them, and instructing them, and encouraging them to leave there and go to the lands of Islaam, no doubt, these are important matters.

The disbelievers are in need of someone to call them, especially since Islaam in the lands of disbelief has been distorted. So many of the disbelievers don't know anything about true Islaam because of the cover-up, and misguidance, and distortion, and deterrence, and false allegations against the religion of Islaam,

that it is a religion of barbarity, and savagery and backwardness.

So in brief, calling to Allaah in those lands is a matter of extreme importance because of what results because of it from benefit and guidance for the creation, in particular when sincerity, and truthfulness, and patience exists in the callers.

No doubt, by Allaah's permission, good outcomes will occur. However, it is a must that this caller to Allaah, his *da'wah* must have some effect and influence, and this only happens to a man who has with him knowledge and insight; a man who knows his *deen* with its evidences, and he has the ability to call to it and refute the specious arguments that he comes across, along with the ability to perform that which Allaah (*Subhaanahu Wa Ta'ala*) has made obligatory upon him, and all of this, meaning the permissibility of going there for the purpose of *da'wah*, is under the condition that the caller to Allaah feels safe for himself from tribulation, for if he fears tribulation for his *deen*, or fears for himself falling into that which Allaah has forbidden, it is not allowed for him to travel there even if it is for the purpose of *da'wah*.

Question 9: Difference between making *bijrah* in short period or long period of time



“Is there a difference when it comes to residing in the land which it is obligatory to make *bijrah* from between a short time-period and a long time-period?”

The Answer:

Whoever is under the circumstance where *bijrah* is obligatory upon him, it is upon him to rush to do it whenever he is able, and it is not permissible for him to delay while he has the ability, not even one day, because if he delays without an excuse, and if death were to reach him before making *bijrah*, then he dies, and Allaah's refuge is sought, as a sinner committing a major sin as He (*Ta'ala*) said:

﴿إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَالِمِيٌّ أَنفُسِهِمْ قَالُواٰ فِيمَ كُنْتُمْ قَالُواٰ

كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُواٰ أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً

فَهُجِرُوا فِيهَا فَأُولَئِكَ مَا وَنَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth.’ They (angels) say: ‘Was not the earth of Allaah spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination!” - An-

Nisaa (4):97

Question 10: The *Mubaajir* returning to the land he made *hijrah* from after it becomes a land of Islaam



“Is it permissible for the *Mubaajir* to return to the lands which he made *hijrah* from if they become Islaamic lands?”

The Answer:

It is not permissible for the one who made *hijrah* from a land to return to it even if it becomes afterwards an Islaamic land, and the proof for that is what occurred to the Companions of the Messenger of Allaah (*Sallallaahu 'Alayhi Wa Sallam*) whereas they made *hijrah* from Makkah when it was a land of disbelief and *shirk*, then when Makkah was conquered and became an Islaamic land. The person who made *hijrah* from it was prevented from residing there and settling there, and it was only allowed for them to reside there after the rites of *Hajj* for three nights only, so they could carry out their basic needs as is mentioned in the hadeeth of al-'Alaa Ibn al-Hadrami on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) that he said, “**Three nights the *Mubaajir* remains after performing the rites.**” It has been transmitted by Al-Bukhaaree, and Muslim, and Abu Dawud, and At-Tirmidhee, and Ibn Maajah and others.

Also, the position that it is not permissible for the *Muhaajir* to return to the land he made *bijrah* from, and it is not permissible for him to reside there is the position of the majority of the people of knowledge the proof being the hadeeth of al-'Alaa Ibn al-Hadramee.

Question 11: The *Muhaajir* returning to the land he made *hijrah* from to visit relatives



“What is the ruling on the *Muhaajir* returning to the land which he made *hijrah* from for the purpose of visiting relatives, and what is the condition for that?”

The Answer:

It is not permissible for the *Muhaajir* to return to his land for the purpose of visiting relatives because of what has preceded, except if he made his main purpose be to call them to Islaam if they are disbelievers and he hopes they will embrace Islaam, and there is no other way to call them except going to them and meeting them directly.

Something like that is alright, however, with the condition that he feel safe for himself from tribulation, and also he must be qualified to call them whereas he has knowledge of his *deen* with evidences, and also he is familiar with that which his relatives are in need of for him to call them over there. It is alright in this situation for him to go for a couple of days whereas he does not leave the ruling of a traveler, without residing nor settling.

Likewise, if his relatives are disobedient Muslims, so he goes to call them and encourage them to leave with the previous condition. However, we point out that if they are Muslims and he is able to arrange a meeting with them in the land of Islaam, like at *Hajj* and '*Umrah*, then that would be a good thing.

Also, we remind our brothers who have made *hijrah* about the danger of returning to the lands of disbelief after making *hijrah* from them, for verily the person, it is possible that he might long for staying there and forget that he has made *hijrah* from it, and he could become weak in his faith and in-turn, desire to remain there.

Also, in the hadeeth of Abu Sa'eed which has been transmitted by the two Shaykhs on the Prophet (*Sallallaahu 'Alayhi Wa Sallam*), the hadeeth about that person from the children of Israa'eel who killed one hundred people then when he was guided to that Scholar who he asked for his legal opinion, he then gave the verdict that there is repentance for him and he said to him, "and don't return to your land, for verily it is a land of evil." So it is upon he who has left those lands to beware and not return to them in order that he does not turn weak, and that his intention does not change, and Allaah is the one whose help is sought.

Question 12: The Muslim going to the lands of disbelief to visit relatives and acquire citizenship



“What is the ruling on the Muslim going from his land to the lands of the disbelievers for the purpose of visiting relatives, and what is the condition for that, and what is the ruling on the person in this situation going to obtain the citizenship of the disbelievers?”

The Answer:

The answer to this is similar to the answer to the previous question; primarily, it is not permissible except if the main purpose for going is to call them under the condition previously mentioned, then it is alright.

As for if the purpose for traveling is to obtain the citizenship of the disbelievers, then it has all the more reason to be forbidden than that which has preceded, and, praise be to Allaah, the people of knowledge have given the legal verdict that it is forbidden to acquire the citizenship of the disbelievers because of what that includes, from being under their control and falling under their rule of law.

Question 13: Restricting *bijrah* to certain lands from the lands of Islaam



“Some brothers, ash-Shaytaan has deceived them, they only see *bijrah* to be to the Kingdom of Saudi Arabia, or they only wish to make *bijrah* to it despite the well-known hardship it takes to do that, so what is your advice to these people?”

The Answer:

What we advise our brothers with is that they fear Allaah ('Azza Wa Jall) and that they rush to flee with their *deen* from the tribulations. No doubt, Saudi Arabia is from the best lands of Islaam due to the much good there, and the existence of the Scholars and the scarceness of open abominations, however, it is a mistake for the Muslim to delay leaving the land of disbelief and delay escaping with his *deen* with the argument that he is still proceeding and following up so he can enter Saudi Arabia and reside there.

This excuse is not accepted because the lands of Islaam in which evil is scarce and less intense in comparison to the other lands of disbelief, no doubt, these Islaamic lands are wide, and vast and many, and Allaah ('Azza Wa Jall) says in His Book:

﴿يَعِبَادِيَ اللَّهِيْنَ إِمَّا مَنْوَأْ إِنَّ أَرْضِيْ وَاسِعَةُ فَإِيْنَيَ فَأَعْبُدُ وَنِ﴾

“O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone).” - Al-Ankaboot (29):56

And Allaah (‘Azza Wa Jall) says:

﴿إِنَّ الَّذِيْنَ تَوَفَّنُهُمُ الْمَلَائِكَةُ ظَالِمِيْنَ أَنفُسِهِمْ قَالُوا فِيْمَا كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعِفِيْنَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهُنَّا حِرْوَانِيْهَا فَأُولَئِكَ مَا وَنَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth.’ They (angels) say: ‘Was not the earth of Allaah spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination!” - An-

Nisaa (4):97

So it is upon the Muslim to, first and foremost, rush to leave the lands of disbelief to go to the lands of Islaam that are easy to get to, then after that it is alright for him to strive to take permanent residence in the best of places and the one that has the less evil.

Saudi Arabia has much good in it, and likewise Yemen, especially in its rural areas and villages, there is much good. Also, the other Islaamic countries, despite the great affliction that exists in them, there is no doubt that there is no comparison between them and the other countries of disbelief.

So it is upon the Muslim to rush to escape with his *deen*, for today he has the correct intention and is eager but what will make him realize that perhaps afterwards he will slacken in this determination even if entering Saudi Arabia became possible for him, for the hearts are between two fingers from the fingers of Ar-Rahmaan (The Most Merciful).

So does the person over there feel safe for himself that he will stay upon what he is on until the next morning? Today he is healthy but what will make him realize that perhaps something will happen to him tomorrow. Today he possesses some money to help him make *hijrah* and travel but what will make him realize how his situation will be days after. Today he is able to travel to many of the lands of Islaam without any obstacles but

he does not know what will happen to him days later. So Rush! Rush! Escape! Escape! Allaah ('Azza Wa Jall) says in His Book:

﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾

“So hasten towards all that is good.” - Al-Baqarah (2):148

And the Prophet (*Sallallaabu 'Alayhi Wa Sallam*), he is the one who said, **“Hasten to do good deeds before the occurrence of tribulations that are like the parts of the dark night; a man will enter the morning as a believer then enter the evening as a disbeliever, or he will enter the evening as a believer then enter the morning as a disbeliever, he will sell his *deen* for a commodity of the *dunyaa*.”** (Imaam) Muslim has transmitted it from the hadeeth of Abu Hurairah.

So this is what we advise our brothers with, and Allaah is the one whose help is sought.

Question 14: How much money is required to make *bijrah*?



“Some brothers live for years in the lands of the disbelievers with the argument that they are preparing for *bijrah*, and when he is asked the reason for that he makes it a condition that he has a large sum of money so he can buy his necessities, like a house and a car. On the other side there are brothers who only make it a condition that they have the price of the ticket, and these are the minority. So who is correct, and is this considered to be money preparation for *bijrah*? ”

The Answer:

It has preceded in the answer to the previous question that we advise the brothers to rush and hasten to leave those lands because the person does not know what will happen to him in his present day, and tomorrow, and what will happen to him weeks or months later.

So these people, if they are from among those whom *bijrah* is obligatory upon, and it is obligatory upon them to leave, then it is obligatory upon them to hasten to do that, and in the future they will not be deprived of provision, Allaah willing, for verily

he who leaves the lands of disbelief out of obedience to Allaah and His Messenger (*Sallallaahu 'Alayhi Wa Sallam*) and to escape with his *deen* from the tribulations while he is sincere in his reliance on Allaah and he has good thoughts about Allaah, then verily he, Allaah willing, Allaah ('Azza Wa Jall) will not leave him to perish, and our Lord (*Subhaanahu Wa Ta'ala*) won't leave him to rely upon His creation, for Allaah ('Azza Wa Jall) is merciful to His slaves, and our Lord ('Azza Wa Jall) will be with the good thought that His slave has of Him, and He will make things easy for him, and He will give him provision, Allaah willing, from places he wouldn't think of, as our Lord ('Azza Wa Jall) has promised in His statement:

﴿ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلُ لَهُ مَخْرَجًا ۚ وَبَرْزُقٌ مِّنْ حَيْثُ لَا تَحْتَسِبُ ۚ ﴾

“...and whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” - At-Talaaq (65):2-3

And He (*Subhaanahu*) said:

﴿ وَمَن يَتَّقِ اللَّهَ تَجْعَلُ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴾

“...and whosoever fears Allaah and keeps his duty to Him, He will make his matter easy for him.” - At-Talaaq (65):4

And at-Tirmidhee has transmitted with a *hasan* chain from the hadeeth of ‘Umar (*Radhiyallahu Ta’ala ‘Anhu*) where he said, “I heard the Messenger of Allaah (*Sallallaahu ‘Alayhi Wa Sallam*) say, ‘**If you were to rely upon Allaah as He should be relied upon, He would provide for you as He provides for the birds; they depart in the first part of the day with bellies empty, then they return in the latter part of the day with bellies full.**’”

So the birds depart early in the morning with their bellies lean from hunger, then they don't return to their nests in the last part of the day except that their bellies are full. Also, we must look towards the Companions of the Messenger of Allaah (*Sallallaahu ‘Alayhi Wa Sallam*) and how they left their wealth and their homes making *hijrah* to Allaah and His Messenger, and how they arrived at Madeenah, many of them not owning a thing, then we look; Did Allaah (*‘Azza Wa Jall*) leave them to perish?

The answer: No, rather Allaah our Lord (*Subhaanahu Wa Ta’ala*) gave them a good substitute for that, whereas they were

granted enormous victories, and they gained many spoils of war, and they possessed the *dunyaa*, and they ruled the world, and they became the wealthiest people. So this is what we advise our brothers with.

Question 15: Not making *bijrah* due to being upon welfare and fearing poverty



“Taking money from the disbelievers (welfare) has made many of the Muslims lazy from making *bijrah*, and that is because they, if they work they fall into forbidden acts, and if they make *bijrah* they fear poverty. Also, they claim that with this money they are able to live at ease and perform their *deen*. So what is your advice for these people, and is *bijrah* from the means for provision and what is the proof for that, and are the rituals that the Salafees do over there considered to be performing the *deen*? ”

The Answer:

Allaah ('Azza Wa Jall), the treasures of the heavens and the earth are in His hand, and He has guaranteed provision for His slaves as He ('Azza Wa Jall) said in His Book:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقْرَرَهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ ﴾

“And no living creature is there on earth but its provision is due from Allaah. And He knows its dwelling place and its deposit. All is in a Clear Book.” - Hud (11):6

And as He (*Subhaanabu*) said:

﴿ وَكَائِنٌ مِّنْ دَآبَةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ

﴿السَّمِيعُ الْعَلِيمُ﴾

“And so many a living creature there is that carries not its own provision. Allaah provides for it and for you. And He is the All-Hearer, the All-Knower.” - Al-Ankaboot (29):60

And Allaah (*'Azza Wa Jall*) says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ ٥١ مَا أُرِيدُ مِنْهُمْ مِّنْ

رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴾ ٥٢ إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو

﴿الْقُوَّةُ الْمَتِينُ﴾

“And I created not the jinns and mankind except they should worship Me. I seek not any provision from them nor

do I ask that they should feed Me. Verily, Allaah is the Provider, Possessor of power, the Most Strong.” - Adh-Dhaariyaat (51):56-58

So it is upon every Muslim to know that his provision has already been determined and has been written for him in a book with Allaah (*Subbaanahu Wa Ta'ala*) fifty thousand years before He created the heavens and the earth, and that was also written while he was in his mother's womb; his provision was written, and his life-span, and his deeds, and whether he would be miserable or happy. Also, the Prophet (*Sallallaahu 'Alayhi Wa Sallam*), he is the one who said, **“Verily the spirit of purity (Jibreel) has inspired me that no soul will die except that it has fulfilled its provision and its life-span, so fear Allaah and do that which is good in seeking provision.”**

So the only provision that will come to the slave is that which has been written for him, so it is only upon him that he strive to be righteous and he hasten to do acts of obedience, and it is not permissible for him to think that his righteousness and his performance of that which Allaah has ordered is going to decrease his provision, and that his laxity and negligence and his unstableness in his *deen* is going to be a reason for his provision to increase.

It is upon all of us to know that *hijrah* for Allaah's sake is one of the great means of provision as He (*Ta'ala*) said in His Noble Book:

﴿ وَمَنْ يَهْجُرْ فِي سَبِيلِ اللَّهِ تَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا ﴾

“He who emigrates in the cause of Allaah will find on earth many dwelling places and plenty of provision.” - An-Nisaa (4):100

So whoever makes *hijrah* for Allaah's sake seeking the pleasure of Allaah ('Azza Wa Jall), Allaah has promised him the good promise, provision and ease and comfort, that which will be a means to infuriate his enemies. So it is upon every Muslim to ask Allaah for a portion of His bounty, and rely upon Him, and see Him to be sufficient for him, and be modest because if he sees Allaah to be sufficient for him, then Allaah will be sufficient for him, and if he strives to be modest, then Allaah will enable him to be modest.

As for the question, “Are the rituals that the Salafees do over there considered to be performing the *deen*.” The answer is that the discussion about residing in the lands of the disbelievers and its ruling has preceded, so you, after examining what has

preceded, will be able, Allaah (*Ta'ala*) willing, to give the ruling of our brothers over there.

Question 16: Advice for the one who studied in Yemen and Saudi Arabia and then returned to the land of disbelief



“Some of the students of knowledge who benefited from studying in Yemen and Saudi Arabia with *Ablus-Sunnah wal-Jama'ah* have returned to the lands of the disbelievers, however, their actions show that they are out for the money. So what is your advice to these people?”

The Answer:

There is no doubt that calling to Allaah (*Subhaanahu Wa Ta'ala*) has a significant status and is deemed to be an honor for the Muslim, for he who is sincere to Allaah in doing it, for verily an abundant reward and a great recompense is anticipated for him, and it is upon the caller to Allaah (*Subhaanahu*) that he does not exchange that which is better for that which is worse, and it is upon him to know that his mistake is not like someone else's mistake, for verily he who knows is not like he who doesn't know.

So he who Allaah has honored with knowledge then does something blameworthy, his punishment is not like the

punishment of that ignorant person who perhaps if he knew similar to what this student or caller knew, perhaps he wouldn't do this forbidden act.

Also, Allaah ('Azza Wa Jall) has said in His Noble Book threatening His Prophet Muhammad ('Alayhi Salaatu Was Salaam), that if he were to lean towards the disbelievers and sway towards them, and he (Sallallaahu 'Alayhi Wa Sallam) is far above doing that, then Allaah would double his punishment as He (Subhaanahu) said:

﴿وَإِن كَادُوا لِيَفْتَنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِي عَلَيْنَا﴾

غَيْرُهُ وَإِذَا لَأَتَّخَذُوكَ حَلِيلًا ﴿٧٦﴾ وَلَوْلَا أَن ثَبَّتَنَا لَقَدْ كِدَّ

تَرَكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٧﴾ إِذَا لَأَذْقَنَنَا ضِعْفَ الْحَيَاةِ

وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾

“Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as a friend. And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We

would have made you taste a double portion of punishment in this life and a double portion of punishment after death. And then you would have found none to help you against

Us.” - Al-Israa (17):73-75

So it is upon these people to fear Allaah and know that Allaah (*Subhaanahu Wa Ta'ala*) knows that which is secret and that which is most hidden, and Allaah (*Ta'ala*) knows what is in the breasts, and that Allaah (*Subhaanahu Wa Ta'ala*) knows the deceitful eyes and that which the breasts conceal. So if they have gone over there with the pretext of calling to Allaah while in reality there goal is to collect money and enjoy the pleasures of this life, they must know that they are only fooling themselves and that they are only harming themselves. Also, we remind them of the statement of Allaah (*'Azza Wa Jall*):

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنْ اللَّهِ وَهُوَ مَعَهُمْ إِذَا

﴿يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

“They may hide from the people, but they cannot hide from Allaah, for He is with them when they plot by night in words that He does not approve, and Allaah ever encompasses what they do.” - An-Nisaa (4):108

So we advise them to fear Allaah ('Azza Wa Jall) and to make their deeds sincerely for Allaah, and that they either stay over there for the purpose of calling to Allaah and be sincere in doing that and strive hard to convey it, or if not, they must leave those lands and return to the lands of Islaam, and by doing that they will be, Allaah (Ta'ala) willing, a good example for their brothers, and if not, if they don't do that, then we, by Allaah, we fear for them tribulation in their *deen*, and we fear that Allaah will not bless them in their knowledge nor in the wealth they gathered because of their turning away from the truth after knowing it.

It is upon us all to beware of that which our Prophet (*Sallallaabhu 'Alayhi Wa Sallam*) has warned us, and he has warned us of the temptation of the *dunya* and the temptation of wealth, for verily the Prophet (*Sallallaabhu 'Alayhi Wa Sallam*) he is the one who said as can be found in at-Tirmidhee from the hadeeth of Ka'b Ibn Maalik, **“Two hungry wolves released into a flock of sheep are not more destructive than the destruction that a person’s desire for wealth and status has on his *deen*.”** It is a *saheeh* hadeeth.

Also, in at-Tirmidhee with a chain that is *hasan* from the hadeeth of Ka'b Ibn Iyaad, he said, “I heard the Messenger of Allaah (*Sallallaabhu 'Alayhi Wa Sallam*) say, ‘Indeed, for every nation

there is a fitnah (trial), and the fitnah of my nation is wealth.”

So we advise them to have contentment, and to strive to implement what they know, and to beware of having greed for the *dunyaa* and competing with one another for it, for verily, if they were granted small provision in the lands of Islaam along with Allaah granting them the success to obtain knowledge and implement it and stand firm on the *deen*, then they, by Allaah, would be in prosperity and success as the Prophet (*Sallallaahu 'Alayhi Wa 'Alaa Aalihim Wa Sallam*) informed of in his statement: **“He has prospered, he who embraces Islaam and his provision is just sufficient means for living and Allaah has made him satisfied with what comes to him.”** Muslim has transmitted it from the hadeeth of 'Abdullah Ibn Amr Ibn al-'Aas. So our advice to these people is that they fear Allaah ('Azza Wa Jall).

And this previous advice of ours is only for he who is truly like that, he who has focused on gathering money, and he has focused on remaining in the lands of disbelief for that reason while at the same time he pretends as if he only wanted to go to those lands for the purpose of *da'wah*. Also, we advise all of the brothers to think good of their brothers and to beware of thinking bad of the callers and the students of knowledge for

nothing other than doubts and notions without a distinct clear proof and clear signs which show that this is what they intend because Allaah ('Azza Wa Jall) says in His Noble Book:

﴿يَأَيُّهَا الَّذِينَ إِنْ مِنْ أَنْفُسِهِمْ بَعْضُ الظُّنُونِ إِنَّمَا مِنْ أَنْفُسِهِمْ كَثِيرًا﴾

﴿إِنَّمَا﴾

“O you who believe, avoid much suspicion, indeed some suspicion is sin.” - Al-Hujuraat (49):12

And the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) says as has come in the hadeeth of Abu Hurairah (*RadhiAllaahu Ta'ala 'Anhu*) transmitted by the two Shaykhs: **“Beware of suspicion, for verily suspicion is the most false of speech.”**

So we ask Allaah ('Azza Wa Jall) for safety and well-being, and we seek refuge in Allaah ('Azza Wa Jall) from every act that our Lord does not love and is not pleased with.

Question 17: Moving from one land of disbelief to another land of disbelief where there is less tribulation



“Some of the Salafees travel from one land of disbelief to another land of disbelief with the argument that the Salafee *da'wah* there is stronger, like those who go from France to Britian, and they don't make *hijrah* to an Islaamic land. So is this practice permissible according to the legislation, and what is your advice to these people?”

The Answer:

If these people who do that are able to make *hijrah* to the land of Islaam then this act of theirs does them no benefit and this doesn't remove them from the disobedient act and the sin. As for, if they are not able to make *hijrah* to the land of Islaam and they are from the people who have excuses, those who were previously mentioned in the answer to the sixth question, then this act is alright and it is a good thing, and it has a basis in the Sunnah as some of the Muslims made *hijrah* from Makkah by the order of the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) to the lands of Al-Habasha. So in this act of theirs, moving from a land of *shirk* to a land of *shirk* that has less evil and less danger on

the Muslim, it is said: “With evil there is a choice” (and as the poet said):

حَانِيكَ فَبَعْضُ الشَّرِّ أَهُونُ مِنْ بَعْضٍ

Have mercy, for some evil is lesser than others

This is if in reality the land of Britain has less evil and less danger on the Muslim than France, otherwise, this act of theirs is just a burden on one's self by crossing long distances and the burden of moving, and Allaah is the one whose help is sought. This, as you have heard, is if they are not able to make *bijrah* to the lands of Islaam.

Question 18: Making *bijrah* while having to assist the elderly



“A man wants to make *bijrah*, but he has parents who need his assistance, so what does he do?”

The Answer:

He must strive to convince them to make *bijrah* if they are Muslims and use wit and artful means with them in order to leave, and likewise if they are disbelievers, he must strive to call them to Islaam and save them from the state they are in.

However, if he is very afraid for himself and they refuse to leave with him, then it is upon him to save himself and flee with his *deen* and distance himself from the tribulations, and he must not be like the candle which burns itself to shed light on others, for verily before everything else, he is commanded to save himself and he is commanded to be upright on the *deen* of Allaah ('Azza Wa Jall) as our Lord (*Subhaanahu Wa Ta'ala*) has said:

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ﴾

“So be upright as you were commanded.” - Hud (11):112

Question 19: Leaving the lands of disbelief for knowledge but not for *bijrah*



“Some brothers, when they leave from France or other lands of disbelief, they leave with the intention of seeking knowledge and they don't attach importance to making *bijrah*, and when he is asked, 'Are you a Muhaajir?' he replies with the statement: 'I want to seek knowledge, as for *bijrah*, I will look into it later, Allaah willing.' And at the same time it is possible that he could return to the land of disbelief at anytime, so what do you have to say about this?”

The Answer:

The most important thing is that he leaves from those disbelieving lands so he can escape with his *deen*, and it is upon him that he be firmly determined not to reside in the lands of disbelief, whichever ones exist. If he were to do that then, verily, he would be free from the sin, by Allaah's permission, and he would be safeguarding his *deen*.

As for the question: “Does he intend with this departure *bijrah* or merely fleeing with the *deen* from the tribulations without the intention of *bijrah*?” Some of our *Mashaayikh* (*Rahimahullaah*

Ta'ala) used to advise to leave, to flee with the *deen* without making the intention of *hijrah*, for the fear that he will arrive at the Islaamic lands and he will not be able to remain there, so when that happens he will be able to return to the land he left, contrary to if he were to leave with the intention of *hijrah*, for verily he will not be able to return.

This is the reason for this position due to the many obstacles that are well-known and have been placed in front of the Muslims.

The second position that is well-known in this issue is that it is better to have the intention of *hijrah* because the Prophet (*Sallallaahu 'Alayhi Wa Sallam*) and his Companions (*Radhillaabu 'Anbum*) made *hijrah* from the most beloved of places to Allaah ('Azza Wa Jall); from Makkah. And no doubt, this position appears to be closer and more correct. Also, as has preceded, verily he who relies on Allaah ('Azza Wa Jall) and thinks good of Allaah and is sincere in his intention of escaping with his *deen* from the tribulations, Allaah (*Subhaanabu Wa Ta'ala*) is more generous than to leave this slave to perish and have him rely on the people and abandon him. He is glorified and exalted (above that). Also, Allaah ('Azza Wa Jall) has promised him help, and victory, and to make things easy, and facilitate things for him, even if whoever is on earth were to plot against him.

In not intending *hijrah* when leaving, there is a clear cause for bad to happen to the Muslim because for the least difficulty that occurs to him he will pack up his belongings and return to the land of disbelief. So what we advise our brothers with is that they leave with the intention of *hijrah* and that they use as a lesson their brothers who have left before them. Has Allaah (*Subhaanahu Wa Ta'ala*) left them to perish?

The answer: No, rather, with praise to Allaah, they live in the lands of Islaam in honor and respect and happiness, and they have been granted knowledge and implementation of the knowledge.

So we ask Allaah (*Subhaanahu Wa Ta'ala*) that He grant us and you all the success to obey Him and obey His Messenger (*Sallallaabhu 'Alayhi Wa 'Alaa Aalibi Wa Sallam*). We ask Allaah ('Azza Wa Jall) for forgiveness and good health and well-being in the *deen*, and in this life and in the hereafter.

We ask Allaah (*Tabarak Wa Ta'ala*) to make us and you all from those who direct with the truth and establish justice therewith.

All praise is due to Allaah, Lord of all that exists, and may the peace and blessings of Allaah be upon our Prophet Muhammad and upon his Family and his Companions, all of them.